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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

NOVEMBER, 1821.

REMARKS ON ABYSSINIA.

To the Editors of the Jewish Expositor.

Gentlemen,

IN your last number, p. 336, your correspondent says, that the interesting country of Abyssinia should now meet with great regard from the Christian world, and mentions Bruce's account of the queen of the south (or Sheba, as it is called in the Bible) having had a son by Solomon. I have often wondered that this most interesting country to the race of Israel, and Bruce's account of it, has never been mentioned before in the pages of your Jewish Expositor. Bruce says, that the queen of Sheba had a son by Solomon who was called Menileck, or Menilech, by his mother, but he was called David by Solomon.—This prince Menilech was during his infancy nursed by his mother, but when grown up, was sent to Solomon to be educated, and when he returned home to Abyssinia, there went

with him many of the princes and great men of Judah, and also Azariah the son of Zadoc, the high priest. After the death of his mother, this prince Menilech ruled over the Abyssinians, and he being educated in the Jewish religion, all his subjects became converts, and professed the Jewish religion till the year 333 of Christ, when a Greek Christian, navigating the Red sea with an intent to go to India, and having with him two adopted sons to whom he had given a good education, were wrecked on the Abyssinian coast; the old man was killed in a skirmish with the natives, the young men were made prisoners; one of whom named Frumentius, being a youth of great abilities, was made preceptor to the young prince of Abyssinia, and when first introduced to the prince he found him reading of the Psalms of David, and he persuaded the prince to become a Christian, and all the Abyssinians followed the ex-

ample of their prince, and became Christians, (so that Christianity has been professed in Abyssinia near 1500 years). There were at that time a great many Jews in Abyssinia, who refused to abandon the religion of their forefathers, so assembled together on the mountain of Samen,* and chose themselves a king of the tribe of Judah, and of the race of Solomon; the name of this prince was Phinehas, and from him their sovereigns are lineally descended. The race of the high-priest still continues to be priest to the Jews in Abyssinia, the genealogies of both kings and priests being preserved there with great care. So that the prophecy delivered by Jeremiah in his xxxiii^d chapter, respecting the race of David and the Levites, has never been forgotten by the Lord, but has been exactly verified.

The race of Solomon by the queen of Sheba continues to reign over the Abyssinians, the records of which country are carefully preserved. Bruce enumerates the names of all the kings, with the time they reigned over the Abyssinians ever since the time of Menilech the immediate descendant of Solomon, so that the king of the Jews in Abyssinia, and the king of the Abyssinians, are

both descendants of Solomon. The number of the Jews in Abyssinia are about one hundred thousand; the ensign of the Abyssinians is the lion of the tribe of Judah. Peter Heylyn, who wrote his *Cosmography* in the year 1687, one hundred years before Bruce was in Abyssinia, says, That the Ethiopian emperors conceive themselves to be sprung from Solomon and Maqueda the queen of the south, and that the arms of this kingdom are the same with those of the tribe of Judah, which are, a Lion rampant in a field Or, and that the motto of them is to this effect; The lion of the tribe of Judah shall overcome.

The prophet Jeremiah, chap. xxxiii. 17. says, "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the priests the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply

* The mountains of Abyssinia are difficult of access, but their tops are delightful plains, and are chiefly the cultivated parts of the country, the valleys being deluged with rain one part of the year, and parched up by the heat of the sun the other.

the seed of David my servant, and the Levites that minister unto me. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them."

It is generally supposed that the race of David and the race of Aaron are not now to be found, and that their genealogies are lost; but if we believe the prophet Jeremiah, that is never to be the case; and as the seed of David is destined by the Lord to reign over the united kingdoms of Israel and Judah, whenever it shall please the Most High to restore them to their own country; it is a most wonderful interposition of Providence to preserve this seed pure and unmixed with other nations in a remote corner of the world till God's appointed time, so that no dispute shall arise who shall be king when the whole race of Israel shall be called to the land of their fathers.

The prophet Isaiah, chap. xviii. says, that "a present shall be sent from Ethiopia to the place of the name of the Lord of Hosts, the mount Zion." Is not this kingdom of Jews to be the present? No nation beside Ethiopia or Abyssinia, can send so valuable a present to mount Zion.

The royal Psalmist says, "The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Saba shall offer gifts," Ps. lxxii. 10. "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering.—Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Zeph. iii. 10. 19, 20.

The xviiith chapter of Isaiah is thought by some commentators to contain an obscure prophecy, but some things having been lately made known in this country, it appears now very clear. The prophet addressing the country says, "Ho, land! shadowing with wings,* which is beyond the rivers of Ethiopia. That sendeth ambassadors by the sea, even in

* The land shadowing with wings. The Ethiopians have spread their wings over and protected the Jews, whilst other nations were destroying them, they have not only protected them, but given them possession of part of their country to dwell in, in which the Jews have enjoyed without interruption, their laws, manners, and customs, under a regal state, having for kings, princes of the race of David, and priests of the race of Aaron.

vessels of bulrushes* upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled.† All ye inhabitants of the world and dwellers on the earth see ye, when he lifteth up an ensign on the mountain; and when he bloweth a trumpet, hear ye.‡

* Vessels of bulrushes. The Nile was navigated anciently in vessels of bulrushes, as we read in the Bible, that Moses was exposed in an ark or vessel made of bulrushes. The vessel in which Bruce navigated the Red sea had a sail, or mat, made of bulrushes.

† Whose lands the rivers have spoiled. The prophet twice in his xviiith chapter says, that the nation who shadowed with wings the people meted out and trodden under foot, was a land that the rivers had spoiled; he says, It is beyond the rivers of Cush or Ethiopia, which is the Nile.

Ethiopia was peopled by the descendants of Cush, and was, in very early times, the most learned people upon earth. The chronicle of Axum (the first city built by the Cushites) is the most ancient repository of the antiquities of that country, a book esteemed as the first in authority after the Holy Scriptures, it says, that Ethiopia was not inhabited till 1808 years before Christ, and 200 years after that it was laid waste by a flood, the face of the country much changed and deformed, so that it was denominated Ourc Midre, or the country laid waste. Other historians speak of this flood in Ethiopia also, and it must have been well known in the time of Isaiah.

‡ The prophet Isaiah commands our particular attention to the time when the ensign is lifted up on the mountain, and when the trumpet is blowing, we are to listen and hear. The ensign is

In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose lands the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion."

I am, &c.

C. HALL.

actually lifted up, and the trumpet is blowing. This ensign is the Jewish scriptures which is sent and lifted up in sight of all nations, and the sound of the Bible is gone out to all lands, and its words to the ends of the world; so that we may fully expect according to the express declaration of the prophet, that the present of a people scattered and peeled, and a nation meted out and trodden under foot, will, ere long, be brought to the place of the name of the Lord of Hosts, the mount Zion.

The Rev. G. S. Faber, in a letter to me, does not believe that Ethiopia is the country meant by the prophet Isaiah from which a present is to be sent to mount Zion, because the prophet shouts to a country beyond the rivers of Cush, but I have seen the writings of a commentator on the prophecies, who says, that the words in the original may be rendered on, or upon, the rivers of Ethiopia, so that we should read, "Ho, land! shadowing with wings, that is upon the rivers of Ethiopia."

Mr. Faber is also of opinion, that the English ships will have a part in restoring or carrying the outcasts of Israel and the dispersed of Judah to the land of their fathers, which is by no means improbable.

Dr. Clark and Mr. Cripps his companion, in the course of their travels, examined an Abyssinian literati, who confirmed to them in every respect, Bruce's wonderful account of that country.

ESSAYS ON THE LAW OF MOSES.

ESSAY IV.

If ye believed Moses, ye would have believed me, for he wrote of me; But if ye believe not his writings, how shall ye believe my words? — John v. 46, 47.

MUCH of the preceding Essay was occupied in an attempt to remove the prejudices usually entertained against those who adopt the mode of interpretation, respecting the cherubic emblems, now under consideration, which we are firmly persuaded to be the scriptural one. The importance, therefore, of the inquiry, can be no longer questioned. The form of an Essay is so circumscribed in its limits as to be capable of admitting but a very small portion of our subject at once; we must, therefore, earnestly request our readers, especially our Jewish readers, carefully to re-peruse, and candidly to consider, what has hitherto been advanced, in order to preserve a *connected* view of the subject. Happy indeed, shall we feel ourselves, if by any means we can prevail upon them to fix their attention steadily upon the Cherubim! The slight way in which they are passed over by the generality of commentators upon holy writ, must, we are persuaded, have a very bad effect upon the Jews. To the *Christian* who in the full meridian of Gospel splendour possesses the blessed reality, a mistake concerning the types and shadows,

is not of such consequence; to the *Jew*, who possesses nothing else, it is of the utmost moment. For either these emblems are, or they are not, of great importance; if they are not, why are they made so prominent a feature throughout the Scripture; if *they are*, to pass them over in silence or but slightly to touch upon them, must necessarily have a qualifying effect upon the whole contents of the Bible. Deeply convinced of the magnitude of the subject we are upon, and the weighty influence it would carry, if rightly understood, towards promoting the conversion of the house of Israel, we feel we cannot speak too strongly—we cannot urge too vehemently, a strict and careful investigation of this great and leading type. To study the *law* without beginning with the Cherubim, is like attempting to read a language without a knowledge of the grammar, no progress can possibly be made, but all must be error and confusion. It is not our intention in this place to enter into a *minute* description, and comment upon every part of the cherubic exhibition, our object at present is to take such a sketch of their most prominent and leading characters as may *fix their importance*, and we shall reserve a more particular and minute consideration of the subject, till we come to speak of the Tabernacle and Temple with their sacred furniture.

There is, perhaps, nothing

which stamps the supreme importance of the cherubic emblems more decidedly than this consideration, viz. That the four great epochs of the church are marked by a display of them. First, When the *Mediatorial* religion was introduced, by placing them near Eden, Gen. iii. 24. Secondly, When the *Law* was promulgated by Moses, "For see," says Jehovah, "thou make all according to the pattern showed thee in the mount," Exodus xxv. 40. xxvi. 30. Now the Ark and Cherubim, were the principal things he *did* make, consequently they formed part of the pattern showed him in the mount. Thirdly, When the Jews were to be *restored* and the second temple raised, they were exhibited during the captivity to Ezekiel, Ezek. i. &c. Fourthly, When the *last* or *Christian* dispensation was established, they were again exhibited to the apostle John, Rev. iv. 6—8. Upon which we would now only make this remark. If the *religion revealed to Adam after the fall*, (which we have called the covenant of grace) the *law of Moses*, and the *Christian dispensation*, are all marked by an exhibition of the Cherubim; not only the immense importance of these sacred figures is determined by this fact, but it also proves indubitably, that what are commonly called the patriarchal religion, religion of Moses, and Christian religion, are one and the same religion, modified dif-

ferently at different periods, according to the good pleasure of him "who worketh all things after the counsel of his own will."

But here a question naturally presents itself. Why, it may be asked, in all these different periods, were there *Cherubim* exhibited, and not simply a cherub? For in *one* it seems the whole grand scheme was comprehended. Not exactly so. Many things were to be represented in the economy of grace, which one alone would have been incapable of describing, as we shall hereafter find. One reason, however, is very apparent, and bearing immediately upon the subject of the present Essay we will mention; it is this, that their very *name* might imply a notion of *plurality*, as their completeness within themselves of *unity*. Perhaps the above question may be best answered by another, Why is Jehovah the essence existing supreme and *only* God, also called *Aleim*, a plural noun? This brings us to the solemn and important inquiry into the immediate import of that great and fearful name, an inquiry so intimately connected with the subject before us, though the connexions may not immediately appear, and with the state of man as a sinner, that before we proceed any further we must fully enter into it.

In speaking of the covenant of grace, of which the Cherubim were the symbolic representation, we would have

it clearly understood, that we are not speaking of a covenant between God and man, but a *covenant between the divine persons in the Godhead*, (of which man is the subject) engaging of free mercy and sovereign grace, each person to take such a part in the glorious work of man's salvation, that it might be a *finished* and *perfect* salvation, and that everlasting glory might redound to the divine contrivers of such a stupendous scheme, and to them alone. And to show this more clearly to the heirs of promise, and to give them a strong consolation, Jehovah assumed the merciful and glorious name of Aleim, אלהים, the Fœderators, sworn, or covenanted ones, a plural noun, which being joined to יהוה, plainly shows, that the covenant was confined to the Godhead. The word אלהים, is from the root אלה, which signifies as a verb, *to denounce a curse*, or more frequently, *to swear an oath*, which is, in fact, pronouncing a conditional curse or execration. It occurs but seldom in the simple form of a verb, but often enough to fix its meaning. Judges xvii. 2. "The eleven hundred shekels of silver, about which thou cursest (or adjurest) me." אתי אלת. In 1 Kings viii. 31. and 2 Chron. vi. 22. it occurs in the form of a verb Infinitive, and is thus rendered by the Septuagint. As a noun, אלה signifies *an oath*, Genesis xxiv. 41. אז תנקה מאלתי, "Then shalt thou be clear from

my oath. Genesis xxvi. 28. "Let there now be an oath (אלה) between us and between thee." Instances where it occurs in this sense are so numerous that they must come into the mind of every Hebrew reader. Hence the ever blessed Trinity assumed the name of אלהים, by which title they represent themselves as under the obligation of *an oath*, to perform certain conditions for the recovery of fallen man. These conditions every man must accept as the terms of salvation, or perish, for the fearful consequences of rejecting them, would be bringing themselves under that *curse* which must fall upon the heads of those who reject a covenanted Jehovah.

It has been asserted by some that אלהים is not a plural word. But this assertion is so totally without foundation, that it can only be maintained by those who dread the consequences the contrary opinion necessarily involves. אלהים we shall immediately see is continually joined with verbs and participles plural, which could never be the case were it not plural itself. To prove this point, we will select a few from the numerous passages which crowd upon us; 2 Sam. vii. 23. "Even like Israel, whom God went to redeem," הלכו אלהים לפדות, *Deus ad redimendum*. Deuteronomy iv. 7. אלהים is joined to a plural participle, having the same termination with itself. "For what nation so

great which hath God so near them." אשר לו אלהים קרבים, *Deus propinqui*, God who are so near. Again, Ps. lviii. 12. אך יש אלהים שפטים בארץ. "Doubtless there are *Aleim* judging in the earth," *Deus judicantes* in terra. But it is not only when the title of אלהים is given to Jehovah, that he is spoken of in the plural number; evidence for the plurality of persons in the Godhead, as well as for the unity of the divine essence, meet us at every step. In Mal. i. 6. both are expressed, "If I be a father, (אב, sing.) where is my glory? and if masters, (אדונים, plur.) where is my reverence? saith Jehovah of hosts." Eccl. xii. 1. "Remember now thy Creators," את בוראין. So also God frequently speaks of himself, or is addressed by others, as being more persons than one; Psalm cx. 1. נאם יהוה לאדני, "Jehovah said to my Lord, or the Lord." Prov. xxx. 4. "What is his name, and what is his son's name?" מה שמו ומה שם בנו. Dan. ix. 17. "Now, therefore, hearken, O our God, to our prayer, &c. for the Lord's sake," למען אדני. These texts must prove, without the shadow of a doubt, to every unprejudiced mind—the plurality of persons in the Godhead; it remains to shew that this plurality consists of three, "of glory equal, of majesty co-eternal," to whom the name יהוה equally belongs. Isa. lxiii. 9, 10. "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and bare them, and carried them all the days of old. But they rebelled and vexed his *Holy Spirit*." Here is a distinct mention of three divine agents—the first, who in the preceding verses has been designated Jehovah; the second, who is called the angel of his (Jehovah's) presence; the third, who is called his *Holy Spirit*. Now here the second mentioned, is called the angel of his presence who saved them. Was Israel then saved by a created angel? no, surely not. In the verse preceding it is said, "Jehovah was their Saviour:" and in Deut. i. 30. "Jehovah, your Aleim, who goeth before you, he shall fight for you;" consequently shall be your Saviour. In Exodus xxxii. 34. Jehovah says, "My angel shall go before thee," but in xxxiii. 14. where the same promise is repeated, it is said, "My presence shall go with thee." It is plain then, that Jehovah was the Saviour of Israel: it is equally plain, that he who is called the angel of Jehovah's presence, or Jehovah's presence, or the angel of Jehovah, was likewise the Saviour of Israel. But in another text Jehovah declares, "Beside me there is no Saviour," therefore, the angel of his presence must be Jehovah himself. Either then, there are two Jehovahs, or there must be two persons in one Jehovah, to both of which the divine title of Jehovah equally belongs.

It is evident, therefore, that God is *one*, at the same time that he is *more than one*; *one* with respect to his essence or Godhead; *more than one* with respect to his *personality*. So also they are said to have rebelled against and grieved his *Holy Spirit*, which at once proves the personality of the Spirit of Jehovah; for unless he were a *person*, they could not rebel against him, nor disobey him; and if a *person*, then a person in Jehovah. because Psalm lxxviii. 40. (where the very same words are used) they are said to have rebelled against, and grieved *Jehovah* in the wilderness; consequently the Spirit of Jehovah, and Jehovah, are the same; and if Jehovah, then a person in Jehovah, or there would be two Jehovahs, the one spoken of as belonging to the other.

Again; Isa. xlviii. 16. "And now the *Lord God* and his *Spirit* hath sent me." And lest the person sent should be supposed to be the *prophet*, the same person in verse 12. says, "Hearken unto me, O Jacob, and Israel my called; *I am the first, I also am the last*." Here also are *three* distinct persons mentioned, and *one* of them calling himself the *first and the last*, sent by the other two. This text is so decisive, that it is almost needless to bring others; but the form the high priest was commanded to use in blessing the people is too remarkable to be omitted. He was to repeat the name of Je-

hovah *three* times, each time accompanied with a distinct and appropriate blessing—

Jehovah bless thee, and preserve thee;

Jehovah make his face to shine upon thee, and be gracious unto thee;

Jehovah lift up his countenance upon thee, and give thee peace.—Why was the number *three* fixed upon it, if not to point out the mystery of the Trinity? To confirm this, the Cherubim are represented as ascribing glory to God in the same triple manner, "Holy, holy, holy, is the Lord of Hosts." Isaiah vi. 3.

And now, my Jewish brethren, what can you say to these things? Consider attentively, whether there be any possibility of escape from the conclusion, without denying your own Scriptures.—Remember, we are as strenuous as you can be in asserting the *unity* of the Godhead; as zealous as the strictest Jew in maintaining, *The Lord our God is one Lord*. Deut. vi. 4. Yes, we believe and confess, (though we have not enlarged upon it, because it is a truth you hold in common with ourselves) we believe and confess יהוה to be the incommunicable name of Him, who, strictly speaking, only hath immortality, the self-existent, eternal, only God.—We believe *he will not give his glory to another*, will admit no creature to share his honours and be his counsellor, but from eternity to eternity,

he is God, and he *alone*. But from an investigation of the Scriptures we are convinced, it would be as great a crime to deny the *personality* existing in the Godhead, as to deny the *unity* of the divine essence, both are equally repugnant to Scripture, and those who deny either, immediately renounce the true God, Jehovah Aleim. Mark well, we beseech you, that we have not, as yet, quoted a single passage from the New Testament, in support of our doctrine; all the evidence is entirely taken from your own acknowledged Scriptures and language. We defy your utmost endeavours to explain away the meaning of the passages, or alter the sense, without altering the words. We have asserted, and we think we have proved from your own Scriptures, this fundamental truth, that Jehovah, the essence existing, is *one*, but that in the unity of the Godhead are three divine persons, of equal majesty, power, glory, and eternity. Once more, brethren, we beseech you look to it. The subject is of the utmost consequence, it is the basis upon which your salvation rests; prove *as false* or receive our interpretation; one or other you must do, if your inquiries after truth are candid and sincere. In our next Essay, when we shall resume our original subject, we trust, with God's help, to make the point, if possible, still clearer. In the mean while, we recommend you to the grace of God.

OBSERVATIONS
ON THE
PROPHECIES RELATING TO THE
RESTORATION OF THE JEWS.

(Continued from p. 394.)

MICAH prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, about 750 years before Christ.

XXIII.

Micah ii. 12. "I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise, by reason of the multitude of men."

XXIV.

Micah iv. 1—4. 6, 7. 11—13. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn

war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.——In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast far off a strong nation; and Jehovah shall reign over them in mount Zion, from henceforth, even for ever.*

——Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain unto Jehovah, and their substance unto the Lord of the whole earth."

This fourth chapter of Micah, according to the contents prefixed to it, describes the glory, peace, kingdom, and victory of the church; and

so indeed it does; but it is not the *present* or any *past* state of the church, as appears from the third and fourth verses; for such an universal peace and happiness has never yet taken place, nor ever will till those last days, when the "mountain of the house of the Lord shall be established in the top of the mountains," or till "she that was cast afar off, shall be made a strong nation," i. e. till Israel shall be restored, and become the most powerful nation upon earth. Then it is that the church of Christ shall be in that glorious and happy state, so often foretold by the prophets.

XXV.

Micah v. 3—8. "Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed (or rule) in the strength of the Lord, in the majesty of the name of Jehovah his God, and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace when the Assyrian* shall come into your

* In Tindale's translation of the 7th verse, it is, "And will give issue unto the lame," instead of, "And I will make her that halteth a remnant," which is certainly better. For the Lord is here promising an "increase" to her that halteth, and is driven out, as appears by the latter end of the verse, and not a diminution of them to a "remnant."

* By the Assyrian, according to Mr. Mede, is meant "Gog of the land of Magog, chief prince of Meshech and Tubal," of whom Ezekiel prophesied. 'Not as though this should be his original nation, but as the province from whence he should fall into the land of Israel. For the prince of Magog and Tubal cannot come into the land of Israel, till he be first master of the land of Asshur, which lies between

land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes of men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for a man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people; as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

The words, "Therefore will he give them up," &c. in the third verse, have reference to

them. And the prophet describes him by this name, rather than by that of his own nation, because the name of Ashur was at that time so terrible to the Jews, and the invasion of Salmanasser and Sennacherib still fresh in their minds: and perhaps those nations were then at the devotion of the Assyrian, and no small part of his army, as they used to be of the Saracens, when they ruled in those parts. Howsoever, by this name he pointed to a northern enemy, whatsoever the nation should be that should then empire it in those parts, as the Assyrians did, when he prophesied. For Assyria is described by that situation, Isa. xiv. 31, Jer. i. 13, and iv. 6. Zech. ii. 6.* Mede, book iv. epist. xli.

the first and second verses,—
 "Now gather thyself in troops,
 O daughter of troops," (or robbers) by which some understand the Roman state, which were robbers of mankind in general, who "laid siege against them, and smote the judge of Israel with a rod upon the cheek;" notwithstanding which, the ruler who should come out of Bethlem Ephratah, should give them up no longer than until the time which she that travaileth hath brought forth; and the remnant of his brethren shall return unto the children of Israel. By the Assyrian, who shall come into their land, and tread in their palaces, is not meant the Assyrian empire at that time subsisting, which was never laid waste by the sword of Israel, or any shepherds or princes by them raised up against it, but those who should possess the land of Assyria in the latter days, and should oppose the restoration of Israel. By the Assyrian, therefore, I take the Turkish empire to be intended, among whom the remnant of Jacob are to be as a lion among the beasts of the field, &c.

XXVI.

Micah vii. 11, 12. 16—18.
 20. "In the day that thy walls are to be built, in that day shall the decree be far removed.* In that day also he shall come even to thee from Assyria, and from the fortified cities, and

* In Tindale, "The law shall go abroad."

from the fortress even unto the river, and from sea to sea, and from mountain to mountain.—The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of Jehovah our God, and shall fear because of thee. Who is a God like unto thee? &c.—Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.”

What this was that was sworn unto Abraham, I have above shown,* viz. That the land Abraham then stood upon, should be given unto *him* and to *his seed* for ever.

ZEPHANIAH prophesied in the days of Josiah, about the year before Christ 630.

XXVII.

Zeph. iii. 8, 19, 20. “Wait you upon me, saith the Lord, until the day that I rise up unto the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.—Behold, at that time, I will undo all that afflict thee, and will save her

that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.”

The day referred to in the 8th verse is plainly the same time which is spoken of in the two last verses; and also in all the intermediate verses, which I have omitted, to avoid prolixity, and not because they are any ways foreign to my design. The return from captivity here mentioned, is evidently future: because the Jewish nation have not yet been made a name and a praise among all people of the earth; but rather a reproach: neither can it relate to the return from Babylon, because it is said, ver. 15. that they should not see evil *any more*.”

JEREMIAH began to prophesy in the days of Josiah, king of Judah, about the year 629, before Christ.

XXVIII.

Jeremiah iii. 16—18. “It shall come to pass when ye be multiplied and increased in the land: in those days, saith the Lord, they shall say no more, “The ark of the covenant of the Lord;” neither shall it come to mind, neither shall they remember it, neither

† Article i.

shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days, the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."

XXIX.

Jer. xvi. 14, 15. "Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

XXX.

Jer. xxiii. 3-8. "And I will gather the remnant of my flock out of *all* countries whither I have driven them, and will bring them *AGAIN* to their folds, and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto

David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.* In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *Jehovah our Righteousness*. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.

XXXI.

Jerem. xxx. 3 10, 11. 18-20. "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, (saith the Lord) and I will cause them to return to the land that I gave to their fathers, and they shall possess it.—Therefore, fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel: for lo, I will save thee

* This 5th verse is generally applied to the coming of Christ, and so indeed it ought to be: but then it is plainly his "second coming" that is here intended, as appears from the very next words, "In his days Judah shall be saved, and Israel shall dwell safely," &c. which is not true, if applied to the first coming of Christ. For soon after that, they were so far from "being saved," or "dwelling safely," that they underwent a terrible destruction.

from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest and quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.——

Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places; and the city shall be built on her own heap, and the palace shall remain after the manner thereof.* And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be a few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them."

XXXII.

Jer. xxxi. 4—12. "Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt be again adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat them

as common things. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto Jehovah our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chiefs of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them;* I will cause them to walk by the rivers of waters, in a strait way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd does his flock.—For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for

* In Tindale's translation, "And the houses shall have their right foundations."

* How much better is Tindale's translation! "They departed from hence in heaviness, but with joy will I bring them hither again."

the young of the flock, and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all."

All these prophecies of Jeremiah do plainly relate to a future restoration, for the following reasons; 1. Because they speak of both Ephraim and Judah, by the former of which, is always meant the ten tribes; and sometimes of these alone, as distinguished from Judah; but these have never yet been restored as a nation, although some few of them might, perhaps, return along with the Jews from Babylon. 2. Because it is said, chap. xxiii. 4. "They shall fear no more, nor be dismayed;" and xxx. 10. "Jacob shall return, and shall be in rest and peace, and none shall make him afraid;" and xxxi. 12. "And they shall not sorrow any more." All which prophecies are not true, if applied to the return from Babylon, even of Judah; less so of Ephraim, who never returned at all, as I above observed.

XXXIII.

Jer. xxxi. 35—40. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars, for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation

before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Haneel, unto the gate of the corner. And the measuring line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the horsegate toward the east, shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever."

Nothing can be more express than the 36th and 37th verses, against the seed of Israel's being cast off for all that they have done, or ceasing to be a nation for ever. And the last words of the 40th verse render it very evident, that this prophecy is not yet fulfilled; nor can relate to the re-building, at the return from Babylon."

XXXIV.

Jer. xxxiii. 7. 9—11. "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first.—And it shall be to me a name of joy, a praise, and an honour before all nations of the earth, which shall hear all the good that I

do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Thus saith the Lord, Again there shall be heard in this place, (which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast) the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts, for the Lord is good, for his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land, as at the first, saith the Lord."

Though many parts of this prophecy may be applied to the return from Babylon, yet the 7th verse shows it to be spoken both of Judah and Israel: and the 9th proves it to relate to a future restoration, the Jews not having yet been "a praise and honour before all nations."

XXXV.

Jer. xxxiii. 23—26. "More over the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying,

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The two families which the Lord hath chosen, he hath even cast them off! Thus have they despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have merey on them."

XXXVI.

Jer. xlv. 27, 28. "But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest, and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not wholly leave thee unpunished."

These two last prophecies are alone sufficient to confute the opinion of those who deny any future restoration of Israel.

[To be continued.]

3 L

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNEY OF THE REV. MESSRS. SIMEON, SARGENT, AND HAWTREY, TO THE WEST OF ENGLAND.

Mr. SIMEON and Mr. Hawtrey left London on the 4th of September, after an interview with the Rev. Dr. Pinkerton, at which he made some communications of an interesting nature respecting the state of the Jews in Poland. The Rev. Mr. Sargent joined them at Salisbury, and on Tuesday Evening, the 5th of September, a Sermon was preached at the parish church of Blandford, by Mr. Simeon, after which £11. was collected.

ANNIVERSARY OF THE DORCHESTER LADIES' ASSOCIATION.

The Anniversary Meeting of the above Association, was held on Wednesday Morning the 6th, at the Guildhall. The wetness of the day unfortunately prevented so large an attendance as usual. William Morton Pitt, Esq. M. P. was in the Chair, and after an excellent Report had been read by the Rev. Mr. Jackson, the Meeting was addressed by the Rev. Messrs. Simeon, Sargent, Hawtrey, Richman, Onslow, &c. and the Collection at the door amounted to about £5. In the Evening, a Sermon was preached by Mr. Simeon at the Rev. Mr. Richman's church, and £7. 15s. 2d. collected. From Dorchester, Mess. Simeon and Hawtrey proceeded to Yeovil,

Sherborne, and Bruton, while Mr. Sargent went forward to Exeter. Sermons were preached by Mr. Simeon at each of the above places, and Collections made, as follows:—Yeovil, £21. 6s. 3d. Bruton, £17. Sherborne, £20. Mr. Sargent in the meantime preached at Exeter on Sunday the 9th, at the Parish church of St. Lawrence, and at the Castle; there was only a Collection at the latter, which was about £4.

On Monday, the 10th, Mess. Simeon and Hawtrey proceeded to Exeter.

ANNIVERSARY OF THE EXETER AND DEVON AUXILIARY SOCIETY.

The Meeting was held on Tuesday Morning the 11th, at the Assembly Rooms. The President, Sir John Kennaway, Bart. being absent from home, the Rev. Mr. Dennis, of Budleigh Salterton, was called to the Chair. The Meeting was well attended, and was addressed by the deputation from the Parent Society, and by the Rev. Mess. Jarratt, East, Manley, &c. The collection and donations amounted to about £18.

From hence our friends went on to Plymouth, where they attended the

ANNIVERSARY MEETINGS OF THE PLYMOUTH AND PLYMOUTH DOCK AUXILIARY SOCIETIES.

The Meeting at Plymouth, was held on Thursday Morn-

ing the 13th, at the Great Room in the Hotel. The Mayor was to have taken the Chair, but was called away just before the time, by a report that his Majesty was expected to enter the port that morning.

Captain Thicknesse having, therefore, taken the Chair, the Meeting which was more numerous than could have been hoped for, under such circumstances, was addressed by the Rev. Messrs. Simeon, Hawtrey, Sargent, Hitchins, Prowse, Gandy, and by Lieutenants Luggier and Rhind, Mr. Rowe, and Mr. Sparke. £12. was collected at the door.

On the Evening of the 14th, a Meeting of the Ladies' Association was held at Dock, in the Philological Room. The Rev. Mr. Hitchens in the Chair. The Room was much crowded, and great attention prevailed. The Meeting was addressed by the same speakers as at Plymouth, and £5. collected.

On Sunday the 16th, the following Sermons were preached:—

At St. Andrew's, Plymouth,				
on Sunday Morning, Mr.				
Simeon				no collection
At St. John's, Plymouth Dock,				
on Sunday Morning, Mr.				
Hawtrey		9	11	0
At Stonehouse, on Sunday				
Morning, Mr. Sargent		9	0	0
At St. John's, Plymouth Dock,				
on Sunday Evening, Mr.				
Simeon		13	0	0

From Plymouth, our friends proceeded into Cornwall. A Sermon was preached in the Parish Church of Liskeard, on

Monday Evening, the 17th, by Mr. Simeon, and another at Callington by Mr. Sargent. The collection at Liskeard was, £14. 5s. and at Callington, 5l. 14s. 10d.

On Tuesday Evening, Mr. Simeon preached at St. Austle, Collection 9l. 6s. besides a donation to the School Fund of 1l. by William Rashleigh, Esq.

ANNIVERSARY OF THE PENRYN AUXILIARY SOCIETY.

The Meeting was held at the Town Hall, on Wednesday Evening the 19th; Thomas Hartley, Esq. in the Chair.—The Report having been read by the Rev. T. Wildbore, Resolutions were moved and seconded by the Rev. Messrs. Hitchens, Rawlings, Horace and Henry Mann, Simeon, Sargent, Hawtrey, Musket, and by Col. Sandys, Captain Manderson, John Stone, and James Edgecombe, Esq. The Room was as full as it could hold, and an increasing interest in the cause seemed to be evinced. Collection at the door 7l.

On Sunday the 23d, Mr. Simeon preached two Sermons at Falmouth Church, when the Collections amounted to about 25l. Mr. Hawtrey preached on the same day in the village churches of Mylor and Maibe, where the Collections were about 8l. Mr. Sargent preached at St. Kieverne, in the Morning, and at Helstone, in the Evening, Collections about 16l. A donation of 10l. was received from the Rev. Mr. Hitchens of Falmouth.

ANNIVERSARY OF THE HEL-
STONE AUXILIARY SOCIETY.

The Meeting was held on Monday Morning the 24th inst. J. Trevenen, Esq. was in the Chair. The Meeting was well attended. The Report having been read by the Rev. Horace Mann, Resolutions were moved and seconded by Col. Sandys, and Humphry Grylls, Esq. Joseph Hawkey, T. Rogers, and J. Head, Esqrs. and by the Rev. Messrs. John Rogers, Henry Mann, E. Daniel, Hugh Rogers, Horace Mann, C. Simeon, J. Sargent, and the Secretary of the Parent Institution. Collection not known.

A Donation of 5*l.* 5*s.* was received from the Rev. Horace Mann. Sermons were preached at the village churches of Mawgan, and Breage, by the Rev. Mr. Simeon and Rev. C. S. Hawtréy. Collections about 5*l.* Rev. Mr. Simeon preached also at Marazion on the 26th, where 3*l.* 19*s.* was collected.

ANNIVERSARY OF THE PEN-
ZANCE AUXILIARY SOCIETY.

The Meeting was held at Penzance on the Evening of the 28th. Sir Rose Price, Baronet, President of the Association, was in the Chair. He opened the Meeting with some appropriate observations, and read a letter which he himself had addressed to the rabbi of Penzance, inviting him to an amicable discussion of the points at issue between Christians and Jews.

He also read the reply which

he received, which was written in a kind spirit, though it declined the proposed discussion. The Meeting was addressed by the Rev. Messrs. Simeon, Sargent, and Hawtréy, and by the Rev. Messrs. Townsend, of Marazion, Horace and Henry Mann, of Mawgan, and Mr. Carne, the Secretary of the Society. No Collection was made at the doors, but we trust a reviving interest in the great cause was manifested.

On Sunday the 30th, Sermons were preached as follows:

In the Morning, Rev. C. S. Hawtréy preached at the Chapel in Penzance; Collection 7*l.* 18*s.* 6*d.* Rev. Mr. Simeon, at Paul, near Penzance, 2*l.* 6*s.* Rev. Mr. Sargent, at Madron, 6*l.* 2*s.* In the Afternoon, the Rev. Mr. Simeon, at Penzance Chapel, 4*l.* 9*s.* 6*d.*

On Monday, Oct. 1st, the Rev. Mr. Simeon preached at Redruth, Collection, 5*l.* 17*s.* Rev. Mr. Sargent preached at Cambourne, Collection, 3*l.* On Tuesday Oct. 2d, Rev. Mr. Simeon, preached at St. Clement's, near Truro, Collection 5*l.* 19*s.* 6*d.* Mrs. Vivian's subscription, 3*l.* 3*s.* Rev. Mr. Jackson's subscription, 1*l.* 1*s.* Mr. Tweedy, Jun. Truro, 1*l.* 1*s.* Here the Rev. Mr. Sargent was obliged to leave his fellow-travellers, and return home. On Wednesday, the Rev. Mr. Simeon preached at Padstow, Collection, 2*l.* 9*s.* and on Thursday, at Bodmin, Collection, 5*l.* 2*s.* Donation from Mr. Lanyon, of Lostwithiel, 1*l.*

From Bodmin, our friends

proceeded to Wells, where they were hospitably received at the Deanery, by the Bishop of Gloucester and his Lady.

On Sunday, Oct. 7th, the Rev. Mr. Simeon preached at the Parish churches of Wedmore and Mark, where the Collections made were, 5*l.* 14*s.* and 8*l.* On Tuesday, they went on to Bristol.

ANNIVERSARY OF THE BRISTOL AUXILIARY SOCIETY.

The Meeting was held on Thursday the 11th of October. The Rev. Dr. Randolph, in the Chair. An excellent Report having been read by the Rev. Mr. Knight, Secretary, Resolutions were moved and seconded by A. Fowkes, Esq. and the Rev. Messrs. Biddulph, Day, Boak, Hall, Minchin, Glover, Sweete, Field, Brice, Simeon, and Hawtrej.

Considerable interest was excited by the communications made, and the Collection at the doors amounted to 24*l.* besides a Donation of 10*l.* from Lady Lilford, and another of 5*l.* from Mrs. H. More.

Sermons were preached, and Collections made as follows:—

Tuesday Evening, St. James's,			
Rev. C. Simeon	. 27	0	0
Wednesday Morning, St. Wer-			
burgh's, Rev. C. S. Hawtrej	9	0	0
Wednesday Evening, Clifton,			
Rev. C. Simeon	. 35	0	0
Friday Evening, St. Thomas's,			
Rev. C. Simeon	. 13	0	0
Sunday Morning, Bedminster,			
Rev. C. Simeon	. 20	0	0
St. Michael's, Morning, Rev.			
C. S. Hawtrej	. 20	0	0
Dowry Chapel, Evening, Rev.			
C. Simeon	. 53	0	0

Temple, Evening, Rev. T.

Biddulph	. 16	0	0
Donation at St. Michael's	. 20	0	0
Do. at Dowry	. 50	0	0

The Rev. Mr. Biddulph having kindly undertaken to supply the Rev. C. S. Hawtrej's place at Temple Church, Mr. Hawtrej went to Bath, and preached on Sunday Evening in St. Michael's Church in that city.

There was, as usual, no Collection at the doors, but contributions to the amount of 17*l.* were sent to the Rev. Mr. Richards after the Sermon.

After leaving Bristol, our friends visited Gloucester, Hereford, and Cheltenham, where the following Collections were made, after three Sermons preached by the Rev. Mr. Simeon:—

At St. Nicholas, Gloucester,			
(Rev. Mr. Jones)	. 21	0	0
At Hereford, (Rev. Mr. Gipps)	31	8	0
At Cheltenham, (Rev. Mr.			
Jervis)	. 44	14	0

Miss Cooke, of Cheltenham, who presented the Society with 50*l.* last year, most liberally repeated her Donation, by again putting into the Rev. Mr. Simeon's hands, the same sum for the Hebrew Testament Fund.

The advocates of the cause have now returned home thankful to Almighty God for the success they have met with, and to their numerous Christian friends who have shown them so much hospitality and kindness. The total sum collected is a little more than £800.

ACCOUNT OF MR. SARGON'S VISIT
TO COCHIN.

In a Letter from T. Jarrett, Esq. at
Madras.

Madras, December 14, 1820.

My dear Sir,

I NOW proceed to give you some account of Mr. Sargon's visit to Cochin, agreeably to my promise.

Mr. Sargon left me on the 22d of March, 1820, for Cochin, on a visit to his mother and brethren, and under high expectations, through God's blessing, of preparing the way to his future Mission.

After encountering great perils by sea (the small vessel in which he took his passage, a part of the way, having lost her mast and rudder in the storm of March 29th, 1820, which extended throughout the coasts of India,) himself and the crew were providentially saved. Landing at Pambun on the coast of Coromandel he proceeded to Cochin, where he arrived without further accident, on April 22d. The family were agitated with different sentiments on his approach. His mother who has a sincere affection for him, had already hailed his conversion with joy, but he dreaded the resentment of his brother Moses, of whom I formerly wrote to you, as having so greatly opposed it. Nature nevertheless got the better of these uncharitable feelings, and Moses embraced him affectionately, and the next day received from him a Hebrew New Testament, the Catechism of Tremellius, printed at

Madras, and Nos. 8, and 33, of the Hebrew Tracts, together with a copy of the Affectionate Address to the Jews, prefixed to St. Matthew's Gospel; which he accepted (to use Mr. Michael Sargon's own words) gladly and thankfully; as did his brother Abraham, a similar present. He had the pleasure also to see Moses peruse these, and make them a subject of a conversation, which took place, and which will be included among the arguments used by the other Jews in the course of this narrative.

Another learned Jew, Moses Surphaty, who is employed by the Church Missionary Society to superintend the Hebrew School at Cochin, came on the 24th, to see him. On presenting this Jew with a copy of Tremellius he immediately began to peruse it. When he had so done, he observed, that Tremellius's reasoning was conformable to the New Testament, which he had already read. From the knowledge Mr. Sargon has of him, he believes Moses Surphaty to be willing to forward the work of grace faithfully, under proper aid and protection. He was preparing his own house for the reception of Jewish Children, to be taught in the Hebrew School, when Mr. Sargon came away.

On the 25th, a black Jew came to him, Eliah Matthai. After some conversation, he said he had a great desire to see the Hebrew Gospels; upon which Mr. S. presented him with a copy of St. Matthew, and likewise a copy of the Prophets:

he was very glad to receive these, and to possess them free of expence, and was profuse in his acknowledgments. On the same day Solomon Gindil, a white Jew, came to visit Mr. Sargon: this man had been at Bombay, and told Mr. S. that whilst there, some missionaries, (of whom he himself received the tract No. 10, being St. Paul's Epistle to the Hebrews,) had offered certain Tracts to the Jews at that place, who refused them;—when the missionaries took the opportunity of proceeding to their Synagogue, and threw the publications inside. When they were gone away, however, the Jews came and cast them out again. He proceeded to make some observations on this conduct of the missionaries. In reply Mr. S. told him, “You must not conclude from this that I have brought books here to force them upon the Jews; quite the contrary—those I possess will only be given to such as express a desire to have them, and to such they shall be freely distributed.” The next day this Jew came to Mr. S. and expressed an earnest wish to have a copy of Tremellius, which he received with great pleasure, as well as a copy of St. Matthew's Gospel. On the 30th, an Arabian Jew, named* Jeduda Abraham Ge-

mal, stated his great desire to read the books Mr. S. was distributing among the Jews; when a copy of the Prophets, St. Matthew's Gospel, St. Paul's Epistle to the Hebrews, and the Tract, No. 29, were delivered to him.

On the 2d of May, Shemuel Isaack one of the black Jews, who is a reader in their synagogue, came to him and begged the loan of a complete Hebrew Testament. This unfortunately Mr. S. did not possess; he however gave him a copy of St. Matthew's Gospel, and on telling him he might keep it, he considered it as an act of generosity, and made his acknowledgments accordingly. The same day came a white Jew, Isaac Benjamin, soliciting books, and adding, that he should owe it to Mr. Sargon, if from his reading them, he should arrive at the true knowledge. Accordingly a copy of St. Matthew's Gospel, and a copy of the Prophets, were given to him.

The freed servant of a white Jew visited him on the 4th of May, saying he understood Mr. Sargon was distributing books gratis to every one, and that he also should be happy to possess some. It appears that this application was for more than one copy of each; Mr. S. therefore stated to him,

viz. One Hebrew Testament; one copy of the Prophets; one Tremellius' Catechism; one Hebrew Tract, No. 8.; one Hebrew Tract, No. 29.; one copy of an Affectionate Address to the Jews.

* This man has since come to Madras, he says he transmitted these books to Sana, in Arabia, to his brother there,—he has recently received the following,

that he had not more than one copy of the Prophets to spare, which was given to him, and likewise a copy of St. Matthew's Gospel; his name is Mordecai Meshohurrar. On that day another freed servant of a white Jew, named Joseph David, hearing of the gratuitous distribution, sent his son to Mr. S. desiring to see some of the books, himself being sick, which he alleged as a reason for not attending on Mr. S. A copy of St. Matthew was given the boy, who however came back, saying, his father would be very much obliged to him for another copy, as he had two sons; in which his desire was also gratified.

On the 9th of May, a black Jew, called Jonah, came and requested a copy of the Prophets; as Mr. S. had but one copy left, which he had promised to a white Jew, he gave him a copy of St. Matthew's Gospel, which he thankfully received.

Last of all, the white Jew just alluded to, came to Mr. S. desiring the books he had been promised through a third person—the last copy of the Prophets, and St. Matthew's Gospel, were then given to him, which he received with much satisfaction. After which he asked Mr. S. "Why Christ did not shew himself after his resurrection to all people, and certify to them that he was the same who suffered death for us, and rose again for our justification, that all might believe

on him." He was answered, "That Christ did manifest himself, and still does, to all believers, and also that the Gentiles were not ignorant of his resurrection." When he heard this he thanked Mr. S. for the reply he made to him, which he termed instruction, and went his way.

Subsequently many Jews, both white and black, came to him for books, to whom he expressed his concern that he had no more with him; and on his return to Madras, I sent to them overland all the Prophets and New Testaments I had by me.

Mr. Sargon seems to think that a Jewish missionary from Europe might be able to open the gates of salvation to some of these benighted people, whom he would be very happy to accompany, and to whom he might render the most essential services, from possessing as he does, a knowledge of their moral and religious principles; also from knowing the most likely method of inducing them to come forward to receive instruction; so that in process of time, the Lord of the harvest might receive the good fruits of their labours.

He describes the actual state of these people as miserable, as well in regard to temporal as to spiritual matters; he speaks highly of Moses Surphaty above-mentioned, from whom he has great expectations, and who would (he says) render every assistance faithfully.

The principal objections these people urged against Christianity whilst he was amongst them, are the following.

They say in the first place, that Jesus declares (as recorded in Matthew v. 17.) that "he came not to destroy the law or the prophets, but to fulfil;" and verse 18, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This being the case, they observe, "by what authority have Christians set aside the law, heaven and earth being still in existence?" Again, in Luke xvi. 17. Christ says, "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Here they add, the expression is more forcible, inasmuch as "it is an easy matter for heaven and earth to pass away, but it is comparatively impossible for one tittle of the law to fail." According however to the inference which you Christians may draw from these passages, you may reply, "confine yourselves to the ten Commandments;" but we remark, that you do not observe this rule in the fourth commandment, since you keep the Sabbath on the first day of the week, whereas Christ and his disciples observed it, keeping both the Sabbath and the feasts, as is plain throughout the Gospels. In the Sema David, צמח דוד, it is recorded that "In the year 4088, of the world,

being the 328th of Christ, Christian priests, to the number of 318, assembled in the city of Niciab,* holding an investigation into the faith of one Arianoo, (Arius) when it was determined by them that the Sabbath should be kept on the 1st day of the week, instead of the 7th day." Upon that account, we find that the change in the Sabbath came neither from Christ nor his disciples.

The second point of their argument is drawn from Mark xii. 28—31. in which is the Scribes' question to Christ,— "Which is the first commandment of all?" The answer of Jesus, in all these verses, is out of the law particularly; he says, in verse 31. "There is none other commandment greater than these." Surely, therefore, the law ought to be observed as much as the commandment itself; and in Matt. xxii. 35—40. you will find this quoted out of the law, and there is nothing of the kind in the commandment; hence, it being out of the law, and thus taught by Christ himself, how can his followers have understood that the law ought not to be observed or kept since Christ? whereas he taught both out of the law, and out of the commandment. And St. Paul in Romans iii. 31. says, "Do we

* Nice.—This refers to the first General Council, which began on the 19th of June, and ended the 25th of August in the year 325. The Jews reckoning from the birth of our Saviour, which took place about four years prior to the vulgar era.

even then make void the law through faith? God forbid, yea, we establish the law." and the nature of the new covenant spoken of by Jeremiah, chap. xxxi. 31—33. is stated to be entirely different from the one Christ taught his followers to observe; how, therefore, can that be the new one, whilst he teaches us what the law and the commandment teach us to do; for Jeremiah says, in the 32d verse, "Not according to the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord." Therefore the new covenant must be completely of another way or nature from the old one. This argument they use against the Christians, but are themselves of opinion, that the new covenant here spoken of by Jeremiah the prophet, is no other than the old covenant, and that when the people of that age shall see the performance of the ceremonies of that covenant, they will be surprised to behold things they never witnessed before.

The third argument they use, is, by what rule Christians have abolished Circumcision? They say Christ was circumcised, Luke ii. 21. as were all his disciples, they being Jews, exclusive of which St. Paul circumcised Timotheus, how, therefore, can circumcision be set aside by Christians?

particularly since God says to Abraham, Gen. xvii. 13. "My covenant shall be in your flesh for an everlasting covenant."

Their fourth objection is, that to say, There are three persons, and one God, is idolatry," for the word, אֱלֹהִים, Elohim, has not a plural signification, but is singular. The proof is from Gen. xlii. 30. "The man who is אֲדֹנֵי הָאָרֶץ, Adonai a-retz, "The lords of that land spake roughly to us;" whilst Joseph is the person meant.

They have another objection brought from the Apocalypse: in chap. vii. 4. it is said, "I heard the number of them which were sealed, and there were sealed an hundred and forty-four thousand of all the tribes of the children of Israel:" and verse 6. "Of the tribe of Manasses, were sealed twelve thousand," without mentioning Ephraim; and verse 8. "Of the tribe of Joseph, were sealed twelve thousand." Now this last tribe is no where else mentioned in the whole Bible, whereas the tribe of Dan is not to be found amongst his brethren, although it is said, as already remarked, that "there were sealed of all the tribes of Israel."

A learned Jew (whose name he requested might not be known,) told Mr. Sargon, that one of our clergymen (whom he described,) whilst at Cochín, asked him "if he believed the Messiah had already come?" to which he replied in the affirmative. Do you think

he died for mankind? Yes. Do you believe that he rose again from the dead? I do—and though I believe all these things, and that Christ ought to have suffered for our sins, I am afraid to express my sentiments publickly—he added, “I confess we are suffering for our iniquities.”

It is from the book termed *חזק אמנה* *Hizzook Emoo-na*, i. e. strong faith—they chiefly derive their objections and arguments against Christianity.

The above statement includes their principal objections, and is inserted, with the view of shewing their ideas on these subjects, as also their ingenuity and ignorance. It appears, that they can draw arguments in their own favour from St. Paul's Epistles and other parts of the Scriptures, and yet omit many texts from the same Epistles and the Prophets which make against them; and in respect to these objections, as well as in reply to the white Jew, who stated the infidel position of the necessity of Christ's shewing himself to all people; our Saviour's observation to the Sadducees may be truly applied, “ye do err, not knowing the Scriptures.” A most satisfactory point however has been gained; *a spirit of enquiry has been excited amongst them; they read the Scriptures, and search their own authors for disputations; and some even bear the marks of conviction.* Among other

books they possess, as well in favour of, as against Christianity, Mr. Sargon found an Hebrew version of the Gospel according to St. Luke, with notes in the Rabbinical character, in which the Christian religion is defended by the author from the arguments brought against it in the *Hizzook Emoo-nah* above alluded to, and several other Jewish works. The preface, which expresses the great difficulties experienced in its preparation, and ultimate publication, is dated Halle, 19th July, 1735, and signed, Jo. Hen. Callenburgh. It is in two parts, but bound in one volume; the first part has points, the other none. In the notice prefixed to the second part, he says, “the whole was translated into Hebrew by the proselyte, Henry Christian Emmanuel Fromman, with explanatory annotations and remarks, but had not the last corrections of the translator.” The second part is dated April 24, 1737. It was obtained with much difficulty, and only under the promise of sending its possessor a Hebrew Bible when Mr. S. returned to Madras, and which I accordingly transmitted with the other books previously mentioned. The Society's Expositors for May and June 1820, subsequently came to hand, and in the former, page 191, an account of the Callenburgh Institution appears, and in page 194, this identical work is stated to have been printed in the printing

office of that institution, No. 2, as follows—"The Gospel according to St. Luke in Hebrew, with notes in the Rabbinical (dialect it mentions, but should be,) character, two parts translated by Fromman."

It was my intention to have printed this work, but types in the Rabbinical character could not be supplied at a reasonable expence. The Hebrew works quoted in the notes to this Gospel, prove that the Jews have been by no means deficient in their way or in attention in their writings against the Christians; but their arguments are easily refuted, and it would be highly desirable that these works should be more generally known, and I shall be happy if this observation should be the means of inducing some of your learned correspondents, to give a translation of the most important articles in the following books.

—*Hizook Emoona, Hizook Reeath, Baal Hayosen, Baal Nissachon, Baal Nissach Israel, Mattenooth Kehoonna, Baal Tzemach David, Reduk*; or quotations from such translations as we have of them, now principally confined to the learned languages, all of which are combated in the notes to Fromman's Gospel of St. Luke, and a great variety of Hebrew works in favour of Christianity are likewise inserted therein. How far this whole Gospel and and its annotations is worthy of the attention of your Society, and your means adequate to its

printing, will in no doubt form a point for the consideration of your Committee.

I am, &c.

T. JARRETT.

To Rev. C. S. Hawtrey.

FORMATION
OF A
CORRESPONDING COMMITTEE
AT MADRAS.

Madras, April 24, 1821.

Dear Sir,

IT is with much pleasure that I communicate to you intelligence of the formation of a Corresponding Committee at this place, in connection with your Society, on Friday, the 23d of February last.

The names of the gentlemen who form the Committee, afford, I trust, every encouragement to hope that they will obtain the confidence of all in this quarter of India, who are interested in behalf of the poor Jews, and that no pains will be spared by them to render their plans permanent, by a happy union of prudence and zeal, neither can it reasonably be doubted that the public will, when appealed to, supply the means of carrying their measures into effect, by liberal and regular contributions.

A Subscription will immediately be set on foot, and of the extent of the support we may meet with, you will of course be apprized from time to time.

For our immediate wants, no doubt, ample funds will be

raised, and it is, therefore, perhaps, sufficient for me to forward a copy of the Committee's last proceedings, which refer chiefly to the nature of Mr. Sargon's connection with the Society; the sending out as Missionary, an English Clergyman, well versed in Hebrew, at the expense of the Society, and the transmission of such a supply of books, tracts, &c. as you can afford us.

Nothing at present is settled respecting Mr. Sargon. The Sub-Committee, referred to in the above proceedings, found Mr. Sargon's views on the important doctrine of Justification very clear and distinct; but ere they brought the examination to a close, Mr. S. declared his inability and disinclination to go forth as a Missionary to his brethren, without a previous education for the ministry, and ordination in England; yet offering to the Committee at the same time his services for the purpose of establishing Schools at Cochin; until they should learn the wishes of the Society relative to his being sent home for the purposes abovementioned.

I do not send you copies of the proceedings of our first two or three Meetings, because they refer chiefly to the organization of the Committee. The only part of them which requires to be noticed, is the following Resolution, "That each Meeting commence and close with prayer for the divine blessing on our labours; and that the Venerable the Arch-

deacon be requested to prepare a form of Prayer for the occasion;" with which request he kindly complied.

I hope to send you herewith twelve copies of our Address, together with the statement, which was considered as a useful 'appendage to it, for the information of many who were desirous of ascertaining the necessity which existed for the formation of a Committee, and the plans by which, in dependence upon the divine blessing, they proposed to attain the object in view.

You will also receive herewith the copy of a letter written by me in December last, detailing the gratifying result of Mr. S.'s late visit to his family and brethren. In consequence of the proposed establishment of the present Committee, I deferred its dispatch, considering that it would be received with greater interest, if accompanied with intelligence, calculated to afford a well grounded expectation of this field of usefulness, being occupied with increased advantages.

I remain, Your's, &c.

THOMAS JARRETT,
Acting Secretary.

To Rev. C. S. Hawtrey,

P.S. The despatch of this letter having been delayed, I have the pleasure of forwarding a copy of the Committee's proceedings held on the 9th inst. The sum of 1142 rupees in Donations and Subscriptions, has already been raised in the Committee,

with the addition of the only two persons whose aid has as yet been solicited.

At a Meeting of the Madras Corresponding Committee of the London Society for promoting Christianity amongst the Jews, held on Friday, the 30th of March 1821, present;

The Venerable the Archdeacon,—
President.

Rev. J. Hough
Rev. C. Church
Rev. J. Redsdale
G. J. Hadon, Esq.
H. Mortlock, Esq.
Mr. Sargon.

THOMAS JARRETT, Esq.
Acting Secretary.

Prayers having been read, the Secretary laid before the Meeting, a letter from Major Cadell, expressing his regret at being prevented by indisposition, from attending the Meeting.

The proceedings of the former Meetings, together with the Address, Statement, and a printed Circular, issued by the Parent Society having been read,

1st, *Resolved*—That the two former be prepared for the press, and a proof sheet be sent in circulation; when the Committee will decide whether it may be desirable to add thereto a reprint of the Circular, or not.

The next point for consideration being that of Mr. Sargon's employment by the Committee, Mr. Sargon was requested to withdraw, when it was,

2d, (After some consideration)

Resolved—That a Sub-Committee, consisting of the Rev. Messrs. J. Hough, C. Church, and J. Redsdale, be appointed to ascertain, as far as may be practicable, Mr. Sargon's qualifications, together with his views and wishes on the subject; in order that the nature of his connection with the Committee may be the more readily decided upon, at the next meeting.

The gentlemen above mentioned, kindly acceded to this proposition.

3rd, *Resolved*—That a general Subscription be entered into for the furtherance of the objects of the Society, commencing with the Committee, and that the Treasurer and Secretary be requested to open books for the insertion of Subscribers' and Donors' names.

4th, *Resolved*—That the Secretary be requested to prepare a letter explanatory of the Committee's Proceedings, and to transmit the same, together with the Address and Statement, to the Secretary of the Parent Society in London.

5th, *Resolved*—That the London Committee be requested to send out an English clergyman, well versed in Hebrew, as a missionary to Cochin, and to state, to what extent the Madras Committee may look to them to support such missionary.

6th, *Resolved*—That the London Committee be requested to send out a supply of Hebrew Bibles and Testaments: as also of English and Hebrew Tracts: together with a complete set of

their Reports, the Jewish Expositors, and of all their other publications.

The Meeting having been concluded with prayer, adjourned, until Monday afternoon next, the 9th inst. at half past six o'clock, precisely.

(Signed) THO. JARRETT,
Acting Secretary.

At a Meeting of the Madras Corresponding Committee of the London Society for Promoting Christianity amongst the Jews, held on Monday, April 9th, 1821. Present,

The Venerable the Archdeacon—
President.

Reverend J. Hough,
Reverend C. Church,
Reverend J. Redsdale,
J. Goldie, Esq.
Major Cadell,
G. J. Hadon, Esq.
H. Mottlock, Esq.
Mr. Sargon,

THOMAS JARRETT, Esq.
Acting Secretary.

After prayers, Mr. Sargon having at the request of the Meeting withdrawn, the Sub-Committee, with reference to the resolution passed at the last Meeting, state, that they had proceeded to examine Mr. Sargon, and as far as they advanced, they were much satisfied with the clearness of his views of Christianity; but Mr. Sargon having, prior to the conclusion of the examination, stated that he felt himself quite unequal to the performance of the duties of a missionary to his brethren, without previous education for the ministry, and ordination in England; it had

been dropt. Mr. Jarrett having stated that he had, some months ago, written to the Parent Society, on the subject of Mr. Sargon being sent home to England for the purpose of being educated at the Society's expence, and if found qualified, of being also ordained in England.

1st. *Resolved* — That Mr. Sargon be requested to proceed forthwith to Cochin, there to ascertain the practicability of establishing Schools, and to carry into execution such plans as, on his representations, the Committee may from time to time adopt.

To which resolution Mr. Sargon very readily acceded.— Mr. Sargon hopes to be able to leave Madras by the 28th Instant.

2nd. *Resolved* — That a monthly allowance of twenty pagodas, be given to Mr. Sargon to defray his personal expences, whilst employed as the Committee's Agent at Cochin, and that his travelling expences be paid by the Committee, together with such incidental charges as shall, on being submitted to the Committee, be approved of.

3rd, *Resolved* — That the Secretary address a letter to the Secretary of the Corresponding Committee of the Church Missionary Society at Madras, soliciting them to allow their missionaries at Cotym, to assist Mr. Sargon with their advice in the establishment of Schools at Cochin and its vicinity, as far as they may be able to do

so, without interfering with their more immediate duties.

4th, *Resolved*—That in the event of the Corresponding Committee of the Church Missionary Society's acquiescence with the Committee's request, the Rev. B. Bailey, the Rev. I. Fenn, and the Rev. H. Baker, be invited to become Corresponding Members of the Committee, and to assist Mr. Sargon in the prosecution of the Society's plans at Cochín.

5th, *Resolved*—That a letter be addressed by the Secretary in the name of the Committee to Colonel Newell, resident at Travancore, accompanied by a printed copy of the Address, and requesting him to afford his countenance and support to Mr. Sargon, as the Committee's Agent, in the establishment of Schools amongst the Jews residing at Cochín and its vicinity.

6th, *Resolved* also—That the Address, when printed, be forwarded to all the Chaplains on this establishment with a circular letter, inviting them to become Corresponding Members of the Committee.

7th, *Resolved* also — That copies be forwarded to the principal persons at the Presidency, and at the different out stations.

Prayers being concluded—adjourned.

(Signed) THO. JARRETT.
Acting Secretary.

FORMATION OF AN ASSOCIATION AT WEXFORD.

Extract of a Letter from Rev. Mr. Evanson.

YOU will be gratified to hear that an Association has been

formed at Wexford during the last month, under the patronage of some eminent clergy of the Established Church; and in the absence of Mr. Bushe, it fell to my lot to accompany Captain Mark Mason, R. N. and Mr. Kennedy (Assistant Secretary,) to aid in the formation of this Association. The Clergy of the town and neighbourhood attended at the Meeting, which was numerous and respectable. The Mayor presided, and after the close of the Meeting, in which much animation and zeal were exhibited, a collection was made to the amount of about *Twelve Pounds*, and an Association formed, which promises to do well for the cause.

I am &c.

W. A. EVANSON.

To Rev. C. S. Hawtrey.

ACCOUNT OF THE CONVERSION AND BAPTISM OF SEVERAL JEWISH TEACHERS AT FRANK- FORT.

In an Extract of a Letter from Mr. M'Caul, dated Frankfort, July 20th.

ON Ascension Thursday, a whole family was baptized in the French Reformed Church of this city. The name is A—; the mother is a granddaughter of the famous David S——, who was President of Bonaparte's grand Sanhedrin in Paris. On Whitsunday, another whole family was baptized at Meizenheim, a few miles from Frankfort. On the 8th of May were baptized in the Lutheran Church, P——, a Jew-

ish teacher, of whom Mr. Marc has written to you, and along with him S——. This last is a shoe-maker; he was in England, and received his first lessons in Christianity from Wolf and Becker at Cambridge. He speaks of both with the utmost warmth; he is a striking proof, that the bread cast on the water will appear after many days. On Palm-Sunday was baptized J——, another Jewish Teacher of whom also Mr. M. has written to you. F——, the third Jewish teacher will be baptized next week, and I hope to be present. Another Jewish teacher, from Poland, has come here lately, and is now receiving, at a neighbouring village, the necessary instruction previous to his baptism, as it is usual here first to give them a course of instructions in the doctrines of the gospel. I had great pleasure in meeting the brother of Wolf, who is also preparing for baptism. He has all that simplicity of manner and thought that so much characterized Joseph Wolf; he was of course very much gratified in meeting a person, who had known his brother; I could not help looking at him with astonishment, wondering at the inscrutable ways of the Lord, in thus turning two brothers to himself. I have had much conversation with P——, J——, and F——, of whom Mr. Marc has written, and am very much pleased with them all. They are *humble*, sincere and teach-

able; you might make any thing out of them; they all desire to be Missionaries, and for this they all have talent enough; they are far above any Jews I have yet seen. P—— speaks German and French—and a little English. J—— speaks German, Polish and Dutch, and some Russ. F—— speaks German and French—They all understand Hebrew. F—— is a young man of uncommon talent and quickness. Their spirituality of mind is as great as can be here, but this, alas, is not the place for spirituality. Altogether I think they might be most usefully employed as agents to travel about for the Society. Of their sincerity there can be no doubt, as they have given up friends and family, and have exchanged a comfortable and comparatively luxurious life, for a state of starvation and beggary, for so soon as they are baptized, they are thrown upon the world without a friend; like that Master whom they follow, they literally have not where to lay their head; they themselves have forsaken the Jews, but they are not received by the Christians. P—— said to me the other day, I am now baptized, I know not where to go; I go not to the Christians, there is no love among them, they love not the Jews; I know not what to do. I showed him Matt. vi. 25. 'That makes me happy all the day,' said he. I cannot tell you how much I was affected by this answer.

THE REV. B. N. SOLOMON.

OUR readers have doubtless felt some surprise at having received no intelligence respecting Mr. Solomon since it was announced that he had gone to Amsterdam, with Mr. M'Caul, on their way to Poland. We had hoped and expected that after remaining a short time in Holland, he would have proceeded with his companion, to the destined field of their labors. But in a manner unaccountable to us and respecting which we have in vain waited for fuller information, he has, like the companion of Paul and Barnabas of old, turned aside from his work, and relinquished for the present his missionary exertions. From the state of agitation in which his mind appeared to be when he announced this in a letter to the Rev. Mr. Thelwall, and subsequently to one of the Secretaries of the Society, we cannot but apprehend that the consideration of his wife and children had wrought more powerfully on his mind than his spirits could bear. In his letter to the Secretary he represents himself as having been carried away by circumstances which he could not resist, and declares that his sudden departure from Amsterdam for Poland was quite unpremeditated.

We have no conception that he was actuated by interested motives, because he has counteracted his own temporal ad-

vantage by giving up the annual support which as a missionary he received from the Society. Much less can we suppose that he has apostatized from that faith which he professed with so much apparent sincerity as to commend him to the regard and affection of all who knew him.

In the present state of our information, however, it is in vain for us to form conjectures concerning his motives, we can only express our hope that we may be enabled at a future period to give to the Society the same joyful tidings as St. Paul imparted respecting his vacillating companion Mark, and that he may be found in the issue (though it should not be in connection with our Society) "profitable to the ministry," which he has undertaken to fulfil.

We are thankful to add, that these untoward circumstances have given to the Committee an opportunity of appreciating more fully the character of their other agent, Mr. M'Caul, whose conduct on this trying occasion has been truly estimable and praise-worthy. He is now at Warsaw, and the Committee feeling the importance of sending forth their labourers two and two, after the example of our Lord, have just sent out Mr. Becker, a young man of a christian spirit, who has been some time resident at our Seminary, and has approved himself there worthy of the confidence about to be reposed in him.

In order that our friends may be in possession of all the information which we ourselves

* This conjecture is strengthened by the contents of a letter from his family which he had recently received, and which he accidentally left behind him.

have received, we subjoin copies of the letters of Mr. Solomon, from the time of his arrival at Amsterdam.

No. 647, *Keizergragt*, 5th June, 1821.

My dear Brother,

I suppose you have heard from Mr. Thelwall, of our safe arrival in Amsterdam, on Tuesday last, the 29th ult.—Of course in so short a time, I can give you little or no intelligence, except that our English friends in this city received us very kindly, and that I took up my abode in the house of our old friend Mr. Chevalier, and brother M'Caul in that of Mr. Thelwall.—I preached last Sunday in the Episcopal Chapel to a good congregation, among whom were seen about seven or eight Jews;—they have heard, I hope, the Gospel, and may the Lord bless it to their souls.

I have been in the Jewish quarter with Mr. M'Caul, almost every day, and have already formed in a measure the acquaintance of a few, with whom I entered into conversation of considerable length and left tracts with them—some others again refused to take them. I am glad to inform you also that in three or four houses I have found various tracts of our Society, which appeared read through; for when a Jew peruses a pamphlet he will generally leave such marks upon it as would convince you at once that he did not allow it to lay idle upon his shelf. I intend to propose addressing them in a room in their common language, as they do not understand generally the High

German; but this I should not like to do *abruptly*. I must first feel my way among them and ascertain as far as possible whether they are likely to come at all, and if they do come whether they are likely to create disturbances or no. You know that here we have not got the Government on our side as we have in Russia. I consulted this morning a Dutch pious clergyman about it, and he did not discourage me in it, but advised me to be cautious. I forgot to tell you that coming from Rotterdam to Amsterdam we were unexpectedly detained a night at Gouda; we went to see the Synagogue in the evening, when after service the Elder came up to me and asked what countrymen we were; on hearing that we are coming from England, he instantly asked me if we belong to the sect who educate young men as preachers to the Jews! I answered in the affirmative, and he was still civil notwithstanding; the Rabbi then came up and joined the conversation. I soon enquired of my venerable Polish brother whether he ever saw the New Testament in Hebrew? the New Testament, says he, that is a new thing indeed; I never saw that. So to show him that it was not so new as he fancied, I quoted Jeremiah xxxi. 31, which instantly led into an interesting discussion, which the Rabbi chose to break off by saying, that it would take half the night to discuss that subject, and we could not remain so long in the synagogue, but if we would come to his house he would be glad to converse with me. Five Jews

immediately offered to accompany us, and the Elder among them. We then proceeded to the Rabbi's house, where we spent about an hour in amicable discussion: when I spoke at last for some length of time, the Rabbi kept his face covered with both his hands, leaning with his elbows on the table, as if he were in intense meditation, and M'Caul tells me he sometimes observed tears in his eyes; but the Elder interrupted us by quoting Voltaire, &c. and it being late we parted in a friendly manner. I hope you will send me soon 50 copies of the Judeo-Polish Testament to Amsterdam, to try if the common Jews here will understand it. You shall hear from me again before long, and in the mean time, I remain,

Your's most affectionately,

B. N. SOLOMON.

To the Rev. C. S. Hawtrey.

The second letter, directed to the Rev. Mr. Thelwall, at Amsterdam, is as follows:

Friday, 8th June.

My dear Friend,

I must inform you that I have left Amsterdam with the intention not to return again. Strong, very strong reasons brought me to the determination. I drew to day 50*l.* sterling upon Mr. Barker, and gave him due notice of it. I shall write by next post to Mr. Hawtrey, to whom I shall explain myself at length; in the mean time I left ALL that I have with me to your disposal, and I hope you will manage matters so as to do as little harm to the Society as possible. I beg much your pardon for doing this without

consulting you, as it was quite impossible for me to do so for more than one reason, and I pray that if we do not meet here again, we may meet before our God and Saviour in heaven.

Your's sincerely,

B. SOLOMON.

Kind regards to Mr. M'Caul.
Rev. A. S. Thelwall.

The next and last received, was addressed to the Rev. C. S. Hawtrey.

Frankfurt, 11th June, 1821.

My dear Friend,

You will by this time have heard from Mr. Thelwall, of my departure from Amsterdam—it was an unexpected and perhaps not the most prudent or christian step, but I could not resist it: it was not premeditated, but by an indescribable force I was actually rushed into the determination. Now, my dear friend, there is no use of my going into particulars, as I believe it will be but painful to you to hear, as it would be for me to tell, and the matter will however not be mended by it. I think the step cannot *now* be possibly taken back, even if my friends and myself were to wish it. You will easily perceive that I did *not* do it for my interest or advantage whatsoever—I saw clearly the contrary. As to the letter of credit all the use I made of it was to draw 150*l.* of which 100*l.* are destined to keep me for a time, and 50*l.* for my poor family, of which 25*l.* is due to them the 1st of July next. Methinks if I were to part with the Committee or your public, they would willingly vote me that sum—more I shall not attempt

to draw. I am now going to Warsaw,* where I intend to stay for some time, and if you have any thing to communicate you may address to me *Post restante* Warsaw, and be sure I shall attend to it. I drew 50*l.* at Amsterdam, on Mr. Barker, in virtue of the letter of credit, and 100*l.* to-day here by means of the same. The banker wished to draw on Baring and Co. which I did, and they of course will send you the Bill to accept. I have absolutely nothing to add but that I am still much harassed and see not the end, but my sincere prayer is, that God may guide us all.

Your's affectionately,

B. SOLOMON.

EXTRACT OF A LETTER FROM
MR. McCAUL.

Warsaw, Thursday, 9th Aug. 1821.

My dearest Sir,

I BROUGHT with me from Frankfort, about twenty tracts, three of which I gave away on the road;—one to a Rabbi, who lives about twenty English miles from Petukoo. He received it with the greatest delight, and would have *bought* more from me if I had been willing to sell, but I had none to spare. When I came to Warsaw, I had soon abundant opportunity to make use of the remainder of my tracts. To every hotel is attached a number of Jews called Factors, who wait upon all strangers to supply their wants, or to accompany them through the city;—one of these factors accordingly

came to me—I showed him a tract;—he immediately asked me the price. I said that I would not sell, but that I would lend it to him. He received it most thankfully, and went away promising to return it. Shortly came another Jew, saying he had seen a Hebrew book with a factor and desired to have one;—after him came another and another, and so for the first week after my arrival, every day I had visits from Jews requesting books—many of them asked for the New Testament. So long as the Jews returned the tracts I lent I was able to supply some of the demands, but those who have had them last have kept them, so that I have now no more:—even their keeping the tracts has been matter of consolation to me, as it shows that they set some value on them.

One Jew, the first to whom I lent a tract, came and conversed with me for above an hour. I disputed not with him; but proved to him out of the Old Testament that he is a sinner, that he is under the curse of God, and I was enabled to make him confess that I spoke the truth. I then showed him also out of the Old Testament, the necessity of regeneration:—at this doctrine he expressed much astonishment, and also much anxiety to learn how he should obtain the new heart.—This I told him out of the New Testament, and beld forth Jesus as the Redeemer from the curse of the law. The result of this conversation was, that he went to J—— to borrow the only Jewish German New Testament we had with us.—A

* In consequence of this intimation Mr. McCaul proceeded to Warsaw, but Mr. S. has not been there.

Turkish Jew also called on me to dispute—but as I did not allow him the use of the talmud or cabala, he was not well pleased, and did not stay long.—His first question to me was, why is **א** the first letter of the alphabet, and his answer was as wise as the question—because it is the first letter of the ten commandments. He went away promising to return next day, but he has never come near me since.—An old Jew, the most learned I have found, called on me the day before yesterday.—He said that he had heard an English Missionary was here, and that he wished to converse with me.—He remained about an hour, and discussed many passages of scripture;—he is well acquainted with the New Testament, and said that he has already conversed with many clergymen, especially Professor Schiebel, in Breslaw, and also with Dr. Pinkerton;—however he is one of the wise of this world to whom the cross is foolishness.—He has promised to come again.—Thus I have had much occasion to speak to the Jews all the words of this life, and I have found them not only willing, but anxious, perhaps curious to hear what this babbler should say. The eagerness of the Jews here to receive books, and their willingness to hear, together with their miserably forlorn condition; and their great number, have induced me to think that Warsaw would be a most promising field of usefulness either for me or any other person to be employed in.

A. M'CAUL.

INTERESTING COMMUNICATION OF DR. PINKERTON, RESPECT- ING THE JEWS IN POLAND.

THE intelligence communicated by Dr. Pinkerton to the Committee during his late visit to England, was of a very encouraging kind.

He pointed out on the map a district comprehending Russian and Austrian Poland, and a part of Turkey, in which he said at least THREE MILLIONS of Jews were to be found.

Among these he declared there is an unusual spirit of enquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it, in the heart of this district.

They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? THE JEWS. They further declared, that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually besieged by

Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testament as widely as possible, and above all send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing. Leave the result to God."

We can only add that it is the earnest desire of our Committee to follow the advice, and comply with the requests of this experienced counsellor; if the Christian Church will enable them to do so, by the increasing

liberality of their contributions and support.

EDUCATION OF JEWISH CHILDREN IN HOLLAND.

WE have heard with much satisfaction, of the establishment of a Society at Amsterdam, of united Jews and Christians, for the purpose of Educating the Children of the poorer part of the Jewish Population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew Language.

We hail with pleasure every attempt that is made to impart to this long neglected race, the advantages of education, and to raise them in the scale of intelligent beings.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Allix, Rev. R. W. Latchford	5	5	0
Allix, Miss, Do.	5	0	0
Champion, Miss, Collected by her.....	1	7	1
Ford, Mr. Stamford Street, Collected by him	1	10	0
Hitchins, Rev. R. H. Falmouth.....	10	0	0
J. F. by Mr. Stevenson	0	6	0
Jones, Miss, Finsbury-square, Collected by her.....	1	10	0
Ladies Three, and a Gentleman	1	0	0
Lady, by Mrs. Jennings	0	12	0
Lanyon, R. Esq. Lostwithiel	1	0	0
Pattison, Mrs. Witham, Essex, by Rev. David Ruell.....	1	0	0
Sargent, F. Esq. Lavington	1	0	0
Smith. R. Esq. Hackney Road	2	2	0
Bodmin, (Rev. Mr. Wallis, Vicar) collected after a Sermon by Rev. C. Simeon	5	2	0
Breage, (Rev. Mr. Williams, Vicar,) Do. Do. by Rev. C. S. Hawtrey	1	1	0
Bristol Society, by Rev.W. Knight	378	13	4
Bruton, (Rev. Mr. Cozens, Vicar) collected after a Sermon by Rev. C. Simeon	17	0	0
Callington, (Rev. Mr. Sargeant) Do. Do. by Rev. John Sargent	5	14	10
Camborne, (Rev. Hugh Rogers) Do. Do. by Do.....	3	0	6
Cheltenham, (Rev. J. Jervis, Vicar) Do. Do. by Rev. C. Simeon	42	11	0

FOR GENERAL PURPOSES,—*continued.*

Chichester Society,	by Mr. Wyndham Madden	19	7	6
Clifton,	a Lady by Rev. Mr. Hensman	50	0	0
Colchester,	by Rev. W. Marsh	6	16	0
Dorchester, Holy Trinity, (Rev. J. H. Richman, Rector) col.				
	after a Sermon by Rev. C. Simeon	7	15	2
Dorchester Ladies' Society, by Rev. J. L. Jackson		61	18	4
Douglas, Islc of Man, Ladies' Society, by Mr. M. Geneste, Sec.		30	0	0
Exeter Ladies' Society,	by Miss E. F. Woolcombe	25	12	10
Hereford do.	by Mrs. Love	55	0	0
High Wycombe do.	by Miss Somers	2	1	6
Huddersfield do.	by Mrs. Coates	50	12	7
Latchford, (Rev. R. W. Allix) collected after a Sermon by the				
	Rev. W. Marsh, deducting expences	10	15	0
Lavington,	Do. Do. by Rev. John Sargent	5	0	0
Liskeard, (Rev. Mr. Hobling, Curate,) Do. Do. by Rev. C.				
	Simeon	14	5	1
London, Greenwich,	Collected by Mrs. L. and I.	3	6	6
Marazion,	Mrs. Townsend, proceeds of work..	0	5	0
Mark,	(Rev. Mr. Jarman, Rector) collected after a Sermon			
	by Rev. C. Simeon	8	0	0
Padstow, (Rev. Mr. Rawlings) Do. Do. by Rev. C. Simeon		2	9	9
Plymouth, &c. Society, by J. H. Dawe, Esq.		50	0	0
Potton, (Rev. T. Whittingham) collected after a Sermon by				
	Rev. C. Simeon	5	8	0
Scotland, Moulin, Perthshire, a few Christian friends by Mr. Wm.				
	Kirkaldy	1	0	0
Shaftesbury Society,	by Mr. J. Upjohn	0	17	3
Sherborne, Dorset, (Rev. — Parsons) collected after a Sermon				
	by Rev. C. Simeon	20	0	6
Do. Society,	by Misses A. and H. Spratt	10	6	6
St. Austle, (Rev. Mr. Smythe, Rector) collected after a Sermon				
	by Rev. John Sargent	9	6	2
Yeovil, (Rev. R. Phelps, Rector) Do. Do. by Rev. C. Simeon		21	6	3
Wdmore, (Rev. Mr. Cattell) Do. Do. by Do. ...		5	14	6.

FOR HEBREW TESTAMENT FUND.

Bristol Society,	by Rev. William Knight	9	2	0
Cheltenham,	Donation by Miss Cooke	50	0	0
Penryn,	Miss Heames	0	5	0
Shaftesbury Society,	by Mr. J. Upjohn	0	6	3

FOR BUILDING FUND FOR SCHOOLS.

Rashleigh, William, Esq. St. Austle ..		1	0	0
Bristol Society,	by Rev. William Knight	5	0	0
Do. Ladies' do.	by Do.	243	18	8
Haus Town Ladies' do.	by Miss Malpas	3	9	0

FOR FUND FOR FOREIGN SCHOOLS AND MISSIONS.

Bristol Society,	by Rev. William Knight	13	6	0
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